

February 16
1939

Millennial Star



Metro-Goldwyn-Mayer Photo

Brigham Young Views The Valley

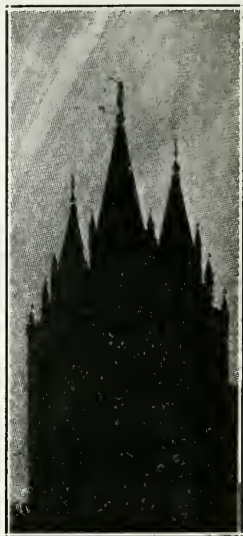
From "The Miracle of Salt Lake"

(See page 98)

The Articles Of Faith

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

- 1.—We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost.
- 2.—We believe that men will be punished for their own sins, and not for Adam's transgression.
- 3.—We believe that through the Atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
- 4.—We believe that the first principles and ordinances of the Gospel are: first, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the gift of the Holy Ghost.
- 5.—We believe that a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority to preach the Gospel and administer in the ordinances thereof.
- 6.—We believe in the same organization that existed in the Primitive Church, viz., apostles, prophets, pastors, teachers, evangelists, etc.
- 7.—We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
- 8.—We believe the Bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
- 9.—We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
- 10.—We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth; and, that the earth will be renewed and receive its paradisiacal glory.
- 11.—We claim the privilege of worshipping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may.
- 12.—We believe in being subjects to kings, presidents, rulers and magistrates, in obeying, honouring, and sustaining the law.
- 13.—We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul—We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.—JOSEPH SMITH



THE LATTER-DAY SAINTS'

MILLENNIAL STAR

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HUGH B. BROWN

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Museum 1354

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.—Revelation 14: 6-7

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THIS WEEK'S COVER—

A SCENE from the film short, "The Miracle of Salt Lake," is reproduced on the cover of this week's STAR. Brigham Young is viewing the great salt valley. (See page 98)

"The Miracle Of Salt Lake"

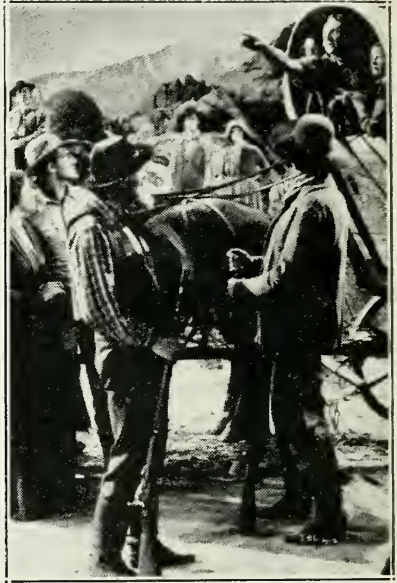
By ELDER MARVIN J. ASHTON

WHEN "The Miracle of Salt Lake," a gripping film short on outstanding events and happenings in early Latter-day Saint history, finishes showing at the Empire Theatre, London's largest theatre, this week after eight weeks of continuous showing, box-office records will indicate that approximately one million London cinema-goers have seen the extremely favourable film. The short had the good fortune of accompanying the famed picture, "Citadel," whose popularity makes a continuous run of eight weeks necessary in the well-known Leicester Square cinema.

Considering the above-mentioned figures, it is accurate to say that never in the Church's history in Britain has more favourable publicity been given in a like period. One million intently see and hear Mormonism in eight weeks. The one million Londoners will not be the only Britishers to see the short either. In a conversation with publicity officials of Metro-Goldwyn-Mayer, producer of the film, the writer learned that picture-attenders throughout Britain will see the short synopsis of early Mormon history when it is generally released in March or April.

According to all reports the film has been very well received by those in attendance. In many cases it has not been an uncommon thing to hear clapping and favourable comments at the completion of the inspiring picture. Thousands during the eight week period were undoubtedly hearing of Mormonism for the first time while scores of others were having their initial opportunity of hearing it in its true light. The characterizations of Brigham Young and his early associates together with the scenes depicting the courage and fortitude of the early saints were forceful and impressive enough to make the most biased spectator doff his hat in admiration to a people who did not know defeat.

"The Miracle of Salt Lake" opens with scenes showing the early saints in eastern America worshipping under difficulties. While the members are together in meeting halls seeking to worship Almighty God as they saw fit, mobs break in; signs, doors, pulpits, Books of Mormon and other property are seized

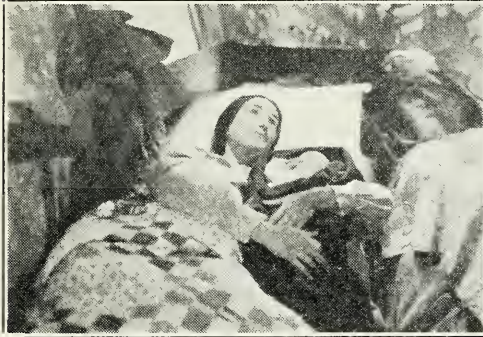


"This is the place—drive on."

"The Miracle of Salt Lake" opens with scenes showing the early saints in eastern America worshipping under difficulties. While the members are together in meeting halls seeking to worship Almighty God as they saw fit, mobs break in; signs, doors, pulpits, Books of Mormon and other property are seized

and destroyed by fire. Undaunted and undismayed the Mormons continue to worship under increasingly difficult conditions. Finally the opposition becomes so great that they are forced for their religious independence to make plans and preparations for a march into an uninhabited, unknown west.

Personal sacrifice and heartaches precede the Pioneers' packing their belongings into crude oxen and horse-drawn covered-wagons. Homes, property and loved ones are left behind as the westward migration takes place; only a devout faith in the helping hand of God making their burdens light. The filming of the trying migration is realistic enough to the Latter-day Saint to make him re-live the Pioneer experiences while the outsider must



"A mother lovingly cradles her newly born child. . . ."

wonder with admiration why the saints went through what they did.

The meagrely clad, poorly equipped early Mormons are shown as they tramp day after day by the side of their wagons on a trail of their own making. Young and old, men and women unceasingly plod day after day with physical strength none too great, but with spiritual strength strong.

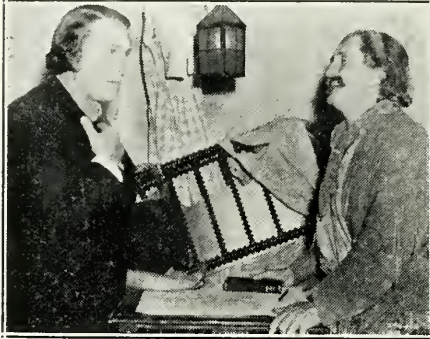
Along the way babies are born. Many a mother lovingly cradles her newly born child in her arms continuously to break the ever-present jog of the wagons making their way over untrampled paths. In birth and in death the Mormons were brave. On numerous occasions loved ones, failing to survive in the arduous task of travel, were laid to rest along the trail. Simple services led by Brigham Young were punctuated with tears from tried and true Pioneers. Often an old oxen or buffalo head was left as a marker over the grave of the departed member.



"Simple services with tears from tried and true Pioneers."

Over prairie land and rugged hills the trek continues. Upon

reaching certain sections of the land the Pioneers would separately approach their fearless leader and ask if this or that would not make a suitable place to establish a settlement, but still Brigham Young led them on and on, stating that he would know the appointed place when he saw it. Weeks passed and months dragged on with sickness and scarcity of



"Bridger confidently offers £200 for the first bushel of wheat."

food threatening the united band. Finally on a warm, summer day as the group was making its way out of one of the canyons a great barren, sagebrush valley could be seen. The Pioneers' first thoughts led them to think of what a hot, trying journey it was going to be in crossing the vast section. As the company halted at the mouth of Emigration Canyon a sick leader, Brigham Young, previously stricken with mountain fever, raised himself out of bed in the wagon, and

with thoughtful eyes surveyed the barren wasteland and then boldly declared to his people, "This is the place—drive on."

Greatly surprized at the declaration yet with immovable faith in the colonizer the group entered the valley and immediately began to unpack and make ready to build their homes. The baked, sagebrush land appeared to the new inhabitants to be far from productive. A

trapper, Jim Bridger, who had travelled in the surrounding sections for years, had previously told the Mormon leader that he and his people had better not stop in the valley but to continue on to the western coast of America if they didn't want to perish in the salt desert. Certain of the unproductivity of the soil Bridger confidently made an offer of £200 for the first bushel of wheat raised in the arid land. The head of the Pioneers



"Crickets are on their way, eating as they go."

was not down-hearted with the information, but thanked him for his advice and friendship. Log cabins were constructed from trees obtained in nearby hills; and the community was established as the days went by.

Immediately after arrival the people led by their leader, through diverting canyon streams of water, began practising

the principle of irrigation. Much of the dry, lifeless land was flooded and later ploughed and seed was sown. Despite the late summer date of planting the wheat planted grew rapidly, much to the pleasure of the industrious group.

The happiness of the Pioneers was not to be long lived, however, since a great trial was about to come upon them. An Indian from a nearby friendly tribe came hurriedly into the Mormon settlement one day. To Brigham Young he said, holding a small insect in his hand, "Crickets are on their way, eating as they go. They will eat your crops if you don't stop them before they get here."

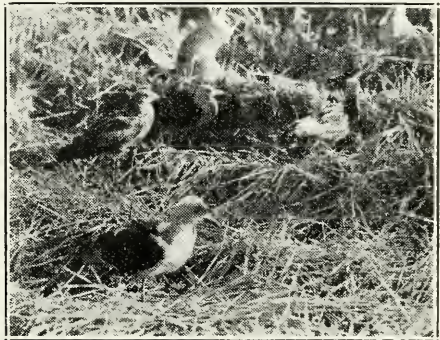
Brigham Young took the Indian's tip and made plans to thwart the devastating insects, but before the group knew it the crop-destroyers were hopping over the hills and flying through the sky in droves. The fear-stricken saints with shovels and clubs in hand went out to fight off the insects that were mowing the green gardens down as they made their way along. The saints fought their foes intently, but it was a useless fight with the millions of crickets holding complete sway. Finally with perspiration-covered brows the saints knelt in their gardens among the destroying crickets and prayed: "Help us O God. Save our crops."

Upon arising from their knees they were surprised to hear the sounds of flying and crying seagulls. "We are doomed," they thought. "What the crickets don't destroy these hungry birds will devour."

But lo, the seagulls descended upon the wheat—not to gulp it away—but to destroy the crickets. The thousands of gulls continued their work of killing the crickets by the millions. The heavens were filled with the crop-saving birds. They continued their efficient work throughout the day as the saints with thankful hearts looked on. Again the Pioneers bowed to their knees, this time with hearts filled with



"Help us O God. Save our crops."



"The seagulls descended upon the wheat to destroy the crickets."

(Continued on page 110)

Priceless Possession

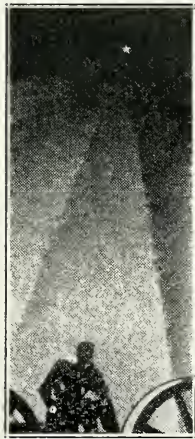
By MARY E. KNOWLES

CONDENSED FROM THE IMPROVEMENT ERA

BARNEY DEERFIELD, president of the National Bank, stood in the doorway of his private office and bade goodbye to the familiar surroundings. Tomorrow the newspapers would carry the headlines that the National Bank was closing its doors. Barney sighed and turned away. But there would be another bit of news, too. Not one depositor should lose a penny. He, Barney, had seen to that.

He walked over the shiny floors, a tall, well-dressed man with wavy grey hair, past the teller's windows, the switch-board with its plugs and headphones. All were deserted now. For twenty years this had been his kingdom, his life. Eyes misty, he pushed open the heavy, ornate front doors and stepped out onto the street.

Pete Ostrum stopped him with a beefy hand. "Just heard the news, Barney, that you're paying the depositors out of your own pocket. You're a fool, Barney. You didn't have to do that. Take your little pile and skip out of town while the going's good. That's what I'd have done. You've always impressed me as being a smart man. What made you do such a thing?"



Barney stared straight ahead. No use trying to explain to a man like Pete with his selfish little pig eyes and his reputation for shady business deals that a man is the sum total of the thoughts he thinks, the ideals he has. When the crisis had come he had acted in the only way he could. He might flee to the ends of the earth, but he could never run

away from himself. "You wouldn't understand, Pete."

Pete said no, he didn't understand, and wheezed on his way, and Barney walked over to Park Street, boarded the suburban train, and sat down in a back seat. No use to drive the limousine out to Oakwood. It didn't belong to him any more. . . . His children . . . all grown up now and married. Lucky that he had taught them never to depend on his wealth for security. They had all made their own way.

There would be just he and Martha to take care of. Martha! What would she say? Everything gone: the town house on Hillside Drive; the summer place at Deepvale; and the white cottage, that would have to go, too. There would be just enough left to keep him and Martha for a few months—if they lived frugally.

Had he been a fool to make the sacrifice for people who were no more to him than the numbers on a bank book? But that was just it. They were not just numbers; they were human beings who would know hunger and cold and futility if their

savings were lost. The day before he had stood in the door of the office and watched them file in: farmers, sunburned and weary, clutching their hard-earned money in calloused hands; old ladies, a bit frightened at giving up what was in their worn leather purses, but trusting; school teachers; housewives; students—all trusting him with their precious hoard. He had known then that there was only one course for him to take. Still—after forty years of hard work, to have nothing!

As he neared his home, a slight figure walked through the gateway toward him: Martha! And she had been waiting for him, a light shawl about her shoulders to protect her from the cool October air. The comforting thought came to him that Martha would always be waiting. It eased a little the dull ache in his mind.

"You are late, my dear." Martha placed her hand on his arm and he noticed how slight was its weight. He thought: to me she is more beautiful that she was the day we were married. I love her more, with a deep, contented love. If only youth could look forward to this blessed peace, they would build the foundation of their marriage with greater care and patience.



He must tell Martha now what he had done.

They sat down on a bench in the garden, and Barney leaned forward and placed his hands on his knees, heard his voice dry and shaken. "I have something to tell you, Martha."

"Barney stared straight ahead."

"Yes?"

He could visualize her, waiting, her sweet face turned towards him.

"It's about the bank."

Martha remained silent.

"The National Bank closes its doors tomorrow—and I've lost everything."

He heard her draw her breath in sharply.

"I've given up everything: the town house, Deepvale—" he felt her soft hand close over his own. The warmth from it seemed to give him courage to go on—"the cars, this cottage. There will be no more trips to Europe, no more long summer vacations, no more furs, jewels. We're broke."

There was a silence while the small hand held his own tightly. Barney waited an eternity for her to speak, then he heard Martha laugh a happy, relieved little laugh.

"For a moment I was frightened, Barney. I thought you said you had lost everything."

(Continued on page 110)

THURSDAY, FEBRUARY 16, 1939

EDITORIAL

Publicity

A RECENT publicity inventory taken for the past year reveals that 1938 was the Church's banner year in the British Isles. The favourable publicity gained through the press, films, theatres, sports, radio, clubs, religious organizations, public officials and other sources far eclipses that of any previous year.

What does this mean to us as members of the Church in Great Britain? Simply this, that more every day Mormonism and the Mormons are being put on parade. Each day new eyes are turning to us and their thoughtful glances indicate that they are wondering who we are and of what our teachings consist. With the dearth of unfavourable publicity and the mounting quantity of praise Latter-day Saints are in a welcomed yet serious position.

We Must Not Be Found Wanting

WE, individually and collectively, must not be found wanting when outsiders point us out and comment that he or she is a member of the Mormon Church. In days gone by when a person was singled out as being a Mormon, observers may have offered a sneer or two or given the object of conversation a cold glance, but today it is entirely different. At the present time, more often than not, when reference is made to a Church member the comment usually follows along these lines: "Oh, they are the people who pioneered the salt valley in Utah." "The Mormons are the people who don't drink alcohol or tea." "They're the people who have missionaries all over Britain." "They have the champion basketball and baseball teams of England." "That is the religion that has taken all of its people off of government dolg in America."

These statements and others are continually being made by an observing public. People are beginning to look at the Mormons, and rightly so. In other words the time is rapidly coming and to an extent is here today when individuals see Mormonism and its people in the true light. Blind prejudice will not guide people's opinions and attitudes, but rather we will be known for what we are. The time has come when Church members will be respected or looked down upon through their own behaviour. We now have the opportunity of blazing our own trail. One-time closed eyes are now open to see Mormonism.

We Must Keep Abreast With The Church

WE must continue diligently and faithfully in the Gospel of Jesus Christ which we have in our possession. We must keep abreast with the Church's steady progression. The momentum of the Church will not carry us on unless we have our "shoulder to the wheel and push along." We must go forward on our own power. There is no neutral ground in the Church; we are either advancing with each day or slipping behind. We cannot go in two directions at once.

Only One Direction At A Time

THE story is told of a father who instructed his young son with the fact that a man cannot go in two directions at once; that a person must take either the right path or the wrong path; he cannot go on both. The son was impressed by his father's teaching and remembered it well. Many days later after the above-mentioned lesson was taught, the father and son were riding in a car together in the country. As they were riding along observing nature's beauties and interesting sights along the way, the lad looking into the distance shouted, "Oh, look, Daddy. There's a man going two directions at once."

The surprized father, who was looking in another direction, asked, "Where, son?"

The small lad pointed his finger at a passing goods-train which was carrying a man on the top of it. The boy remembering the previous lesson of his father had observed the man on top of the train walking in one direction while the train was going in the other. To the boy's mind the man was going two directions at once.

The father, pleased at the correlation his son had made between the previous lesson and the present sight, thoughtfully told his son that even though the man was walking in a direction opposite to the way in which the train was moving in reality he was only going in one direction. The wise father took advantage of the son's present trend of thought, however, and impressed a further thought on his mind.

"What will happen if the man keeps walking in the same direction he is headed?" the father asked.

"He will walk off the end of the train, fall and the train will go on, leaving him behind," the lad accurately surmized.

We Must Move With The Church

WE as Latter-day Saints must not think that because we have embraced the Church we will be carried on by its momentum. We must move in the same direction it is moving or we too will fall behind. As long as we live properly, attend to our duties and magnify the calling that is ours we will continue to progress with the Church in the proper direction.

Let us make the favourable publicity that is coming our way a stimulus to spur us on to even better Latter-day Saint lives so others checking the publicity with us individually and collectively will not find us wanting.—MARVIN J. ASHTON

The Law Of Tithing

By ELDER LEVI EDGAR YOUNG

(Of the First Council of Seventy)

CONDENSED FROM A RADIO ADDRESS

“**T**HOU shalt truly tithe all the increase of thy seed, that the field bringeth forth from year to year.” (Deut. 14: 22)

The story is told of a man who had a garden of lovely flowers. Beyond the garden was a field of wheat. He worked hard to prepare the soil and to plant the seed. He had the joy of running water upon the land and watching the seed sprout and grow. It matured and a crop was harvested. As he stored the grain, he thought: “It is not I who caused the land to give life. I worked and planted, but the land and the sunshine and the water were given of the Lord. He it is who witnessed my labour and my faith, and He blessed me with abundance.”



Elder Young

To give a tenth of what we have for the work of God in the earth is what we mean by tithing. Such a custom had its beginning far back in ancient days, when Abraham was communing with his God. In fact it is one of the oldest of all the laws that the Lord required Israel to obey. The payment of tithes was a prominent feature of the old Mosaic Law, and in Abraham's day we find him making his gifts to Melchizedek, and paying tithes on his flocks and herds. Centuries later, the writer of Hebrews

in the New Testament commented on this same incident, showing how the tradition had remained in the minds of the Hebrew race.

During the years of the unfolding of the Gospel of Jesus Christ our Lord in this dispensation the saints were always on the frontier and were very poor. It was a problem to the Prophet Joseph Smith to know what should be done that the Church might be sustained. True the members were giving all their time and talents for the work of the Lord. The sacrifice was great. Homes were built; temples were erected; the evangelization of the world had commenced. It was all the result of a divine urge within to build up the Church and Kingdom of God upon the earth. It was because of a deep gratitude, which welled up in the hearts of those who had experienced the goodness of God.

The years of struggle after the organization of the Church in 1830 were never overcome. There was tragedy; there was deep sorrow and trial, but the faith of the saints caused them

to look to the future with fidelity, and to go forward with energy and purpose to the tasks committed to them. As stewards of Christ they were to occupy the earth until His coming, employing every talent entrusted to them in His service.

The means to carry on were assured after the revelation on tithing was given to the Prophet Joseph Smith on July 8th, 1838. It reads:



“Verily, thus saith the Lord, I require all their surplus property to be put into the hands of the bishop of my church in Zion.

“For the building of mine house, and for the laying of the foundation of Zion and for the priesthood, and for the debts of the Presidency of my Church.

“And this shall be the beginning of the tithing of my people.

“And after that, those who have thus been tithed shall pay one-tenth of all their interest annually; and this shall be a standing law unto them forever, for my holy priesthood, saith the Lord.

“Verily I say unto you, it shall come to pass that all those who gather unto the land of Zion shall be tithed of their surplus properties, and shall observe this law, or they shall not be found worthy to abide among you.

“And I say unto you, if my people observe not this law, to keep it holy, and by this law sanctify the land of Zion unto me, that my statutes and my judgments may be kept thereon, that it may be most holy, behold, verily I say unto you, it shall not be a land of Zion unto you.

“And this shall be an ensample unto all the stakes of Zion. Even so, Amen.” (Doc. and Cov., Sec. 119)

The Latter-day Saints believe that the tithing system has been divinely appointed for every member of the Church to keep sacredly. It is a commandment of the Lord and obedience to it is required. Ever since the revelation was given for its close observance, the Latter-day Saints have had power to further God's work.

This is why the Prophet Joseph turned to his people and gave them the word of the Lord concerning the law of tithing. From that time on, they went to the store house of the Lord and willingly gave unto Him their offerings and their tenth in deep gratitude for their blessings. Their views of life were widened, for their GIFT brought them into filial relation with God. With the enlargement of their faith in the great work to which they had dedicated their lives, the treasures of wisdom and knowledge were opened to their believing minds.

Tithe-paying must be a voluntary free-will sacrifice, not to be exacted by secular power, nor enforced by infliction of fine or other material penalties. While in one sense the obligation is self-assumed, it is nevertheless one to be observed with full purpose of heart by the earner who claims standing in the Church, and who professes to abide by the revealed word, given for the spiritual development of its members.

The Happiness Of Not Having Too Much

By CHANNING POLLOCK

CONDENSED FROM THE INSTRUCTOR

A FEW years ago, a play of mine, "The Sign on the Door," was produced in Paris by the Baron Henri de Rothchild, who was then one of the richest men in the world. My wife and daughter and I lived in a dear, cheap little hotel in the Rue de Rivoli. We had always been frugal people, who spent less than we earned, and sometimes that wasn't very much. But the play was a success all over Europe, and we felt that we could cut loose; so, one day I took my daughter to a famous dressmaker and bade her get whatever she liked. And my daughter was so surprised and happy that her eyes filled with tears. When I told the Boroness de Rothchild about it, she laid her hand on the child's arm, and said, "You lucky girl—never to have had all you wanted!"

What rare wisdom there is in that sentence! Most of us believe that happiness comes of having all that we want—which is invariably quite a lot more than we have. Like Prosperity, Enough is always just around the corner. Enough is what Jones has—and we've got to keep up with the Joneses. When we've done that, why there are the Smiths, still ahead of us. Heaven becomes for us a place of gold and mother of pearl, and heaven on earth is the ability to buy everything we think we want the instant we think we want it. And pretty soon after that, we stop wanting it. Most of us stop even being aware of it.

Most of the things we think we want are like that—baubles in life's shop window; toys for grown-up children. Millions of people were happy without them for thousands of years, and millions of people are happy without them still. Like Omar Khayyam, "I wonder often what the vintners buy one-half so precious as the stuff they sell." I wonder often what money gets for us half so precious as the things we give to get money.

"Enough" we must have, of course. But when we are adequately fed, and clothed, and housed, the more abundant life begins having to do with what is in mind and heart rather than with what is in closet or bank.

For the great majority of us, "enough" is too much. There comes a time when material things require something else to give them value—as gasoline requires to be mixed with air.

Happiness isn't locked up in vaults; it's locked up in you. Take the advice of one happy man: When your good fairy comes along with her three wishes; let the first be, "Don't give me less than I can use well;" and the second, "Don't give me more;" and let your third, and most important wish be, "With whatever you give, give me pleasure in what I have."

POETRY

The Challenge

By MARGARET CORAY

"With your shield or on it." This they told
The eager sons of Greece before a war.
And still the flutes of life, unceasing, pour
The challenge out to youth; a challenge rolled
Across the passing centuries to fold
Its echo in the hearts of us, the corps
Of banner-waving soldiers. More and more
Of us march bravely past. All things hold
For us a fairy loveliness. Our shield?
The mist of brilliance wrapped around our eyes
Through which we see no sorrow, only light.
Some go out to fall upon the field,
Their shield beneath them. But for others lies
The joy of bringing victory home at night.



Seaworthy

(A mother to her son)

By GLADYS HENDRICKSON

To me you are
Such a precious thing.
I scarce can trust you
To the surge of wave,
For wave might bring
You to the shoals
And disillusion.

To me you are
Such an untried thing!
I long to keep you
Harbour-bound and safe.
My heart might sing,
My soul defy the
Sea's confusion.

And yet, if I
With thought or word or prayer
Could keep you here
I would not have it so—
I know your dreams;
I open wide the door
And bid you go!

And when you come
To your home port and me,
With pride, I'll watch
Your gallant craft come round,
And I shall laugh
To think that fears could be
Part of my soul
When you were
Outward bound!



SPRING DISTRICT CONFERENCES SCHEDULED

THE following dates have been selected for Spring District Conferences throughout the mission. Times and places of the meetings will be announced in subsequent issues of the STAR. The theme selected is "The Gospel From Pre-existence To Immortality."

Welsh - - Feb. 26th	Hull - - - April 16th
Norwich - March 5th	Birmingham April 23rd
Manchester March 12th	Bristol - - April 30th
Leeds - - March 19th	London - - May 7th
Liverpool - March 26th	Scottish - - May 14th
Irish - - April 2nd	Newcastle - May 21st
Nottingham April 9th	Sheffield - May 28th

MISSION WIDE CONFERENCE
SHEFFIELD—May 27th, 28th, 29th.

"THE MIRACLE OF SALT LAKE"

(Continued from page 101)

gratitude, and thanked God for sparing their crops. The crops were saved and the saints spared from famine.

The film closes with scenes of the Brigham Young monument in Salt Lake City with tribute being paid to the mighty colonizer, and his industrious, God-fearing, fellow Church members, the Latter-day Saints.

PRICELESS POSSESSION

(Continued from page 103)

"But I have!" Barney turned sharply towards her in the darkness. "Don't you understand? I've given up everything. We're back where we were thirty-five years ago. We haven't a thing!"

"You are mistaken, my dear. You still have a priceless possession—your good name." She said it simply, but the force behind the words silenced Barney.

"You are still Barney Deerfield," she went on, "the man whose word can be relied on; the man who lives up to his high principles no matter what the cost; the man who pays his debts and a bit more. Fifty-five years it has taken you to build that reputation. No, my dear, had you lost that, nothing could buy it back. With it you can climb to any heights again. Don't you see?"

And Barney did see. It was as if he had been standing on shifting, treacherous sands and they suddenly became firm, hard granite beneath his feet. He could start over again. He had friends who would trust him. There was a plan he had had in the back of his mind for years, but had never had the time to try out. Now—

"We'll move into just a small place, Martha. I have a plan. Listen . . ." His shoulders straightened; he felt young.

From the Mission Field

Departing Missionaries—



Elder Telford

Elder Palmer

Elder William J. Telford, who has laboured in Newcastle District, serving the latter part of his mission as supervising elder, was honourably released on Monday, February 6th, and will return to his home in Salt Lake City, Utah.

Elder Paul C. Palmer, who has laboured in Birmingham and Leeds Districts, the British Mission Office and the Millennial Chorus, was honourably released on Monday, February 6th, and will return to his home in Phoenix, Arizona.

Appointments—

Elder Walter T. Stewart was appointed supervising elder of North Newcastle District on Monday, February 6th.

Elder Mark Hammond was appointed supervising elder of Sheffield District on Monday, February 13th.

Transfers—

Elder Aldon J. Anderson was transferred from the Millennial Chorus to the British Mission Office on Friday, February 10th.

Elder Donald L. Johnson was transferred from the British Mission Office to Hull District on Thursday, February 16th.

Doings in the Districts—

IRISH—At a baptismal service held in Belfast Branch Hall recently the following were baptized and confirmed: Mary McKay was baptized by Elder Don R. Wheelwright and confirmed by Elder Cyril J. Thorne; Maureen Scott was baptized by Elder Wheelwright and confirmed by Elder John A. Shaw. Branch President Joseph W. Darling conducted

the service and Elder Thorne delivered a short address.

A non-stop revue with the Belfast Branch Keep Fit Girls taking part was produced by the Garvive Productions in the Belfast Cooperative Hall recently. Approximately 600 people viewed the exhibition of military and Irish dancing presented by the Keep Fit group.

On Monday, January 30th, the Relief Society of Belfast Branch sponsored a social in the branch hall. A programme was given under the direction of Sister Trixie Darling, Relief Society president, with the following taking part: Sisters Darling, Etta McAlpin, Dora Ferris, Elsie Finlay, Maeve Harkins, and Agnes Gillespie. Sisters Ruby Gillen, Dora Ferris and Agnes Gillespie led the games, and candy apples were served to those present by the officers of the Relief Society.

LONDON—St. Albans Branch Genealogical organization held a supper in the branch hall on Wednesday, January 25th, with Chairman Ernest G. Osborn conducting. A short programme was presented, including talks by Brothers Osborn and William O. Chipping. Brother Ira W. Mount, district genealogical supervisor, gave a recitation of an original composition on genealogy. A special feature of the evening was the display of Books of Remembrance belonging to members of the branch.

NEWCASTLE—Elders Leslie W. Dunn and William J. Telford were honoured at a farewell social given by members and friends of South Shields and Gateshead Branches on Wednesday, February 1st. A beetle drive was held, followed by a programme of music and recitations, after which Sister Rachael Jones, Relief Society president, presented farewell gifts to each of the elders on behalf of those present. Relief Society and Y.W.M.I.A. organizations of the branches were in charge of the party.

NORWICH—Lowestoft Branch M.I.A. held its annual Gold and Green Ball recently with more than

80 members and friends in attendance. Games and dancing, followed by refreshments, were the activities of the evening. Miss Rose Larter, chosen M.I.A. queen, was crowned by the retiring queen, Miss Mabel Boar, in a special ceremony. Those in charge of the ball were Sisters May Coleby, Alice Sansom and Rosa Tegerdine, all members of the Y.W.M.I.A. organization.

On Thursday, February 2nd, Great Yarmouth Branch held its Gold and Green Ball, with Branch President Albert Cole as master of ceremonies. Miss Helen Driver was crowned queen of the M.I.A. by Miss Hettie Mason, the retiring queen. Misses Pamela Lewis and Grace Johnson were the attendants. A full programme of dances and games was given, a special feature being the reception of the Millennial Chorus broadcast from Lewisham. Sisters Ada Lewis and Violet M. Cole were in charge of the refreshments, and Elder Richard P. Smoot supervised the radio music. More than 80 people were in attendance.

SHEFFIELD—A new Building Fund committee has recently been organised in Doncaster Branch. Brothers Alvin I'anson Holton and Frank Smith and Sisters Muriel

I'anson Holton and Grace Innes are the new leaders.

On Saturday, January 28th, the Doncaster Branch held its annual pie supper and concert in the branch hall. After supper was served to approximately 50 people, stage presentations were rendered.

On Sunday, January 29th, Brother Alvin I'anson Holton was sustained as Doncaster Branch president with Brothers Frank Smith and Cyril Burton as first and second counsellors, respectively.

A baptismal service was held in Sheffield Branch Chapel on Saturday, February 4th, under the direction of Supervising Elder Willard L. Kimball. The following were baptized and confirmed: Gwendoline Beake was baptized and confirmed by Elder Willard L. Kimball; Stewart Beake was baptized by Elder Willard L. Kimball and confirmed by Elder Mark Hammond; Jack Beake was baptized by Elder Willard L. Kimball and confirmed by Elder Shirl B. Kimball; Molly Bulmer was baptized and confirmed by Elder Willard L. Kimball; Margaret Adams was baptized and confirmed by Elder William D. Wagstaff; Grace Kathleen Innes was baptized by Elder Theodore H. Richards and confirmed by Elder Willard L. Kimball.

Comments On The Star

"I BEGAN reading the MILLENNIAL STAR in April, 1908. For thirty-one years I have enjoyed the messages which it weekly contains. I look forward to receiving the STAR each week and would not think of being without it. With all due and proper respect for the ancient scriptures I accept the STAR today, with its bright and hopeful outlook, as the mind and will of the Lord for us in Britain, and that makes it more than an ordinary religious publication."

EDMUND W. WHEATLEY,
London District

"THE STAR has been a source of great inspiration to me. I enjoy reading its interesting articles, which are timely and teach many a good lesson. I always pass each issue on to friends so that they might share the goodness contained therein. I would encourage all people to be readers of the MILLENNIAL STAR. I have been reading it for thirty-five years."

ELIZA EGGERTSON,
Birmingham District

LATTER-DAY SAINT MEETING PLACES IN BRITAIN

(All meetings begin at 6.30 Sunday evenings unless otherwise indicated.)

- Aberdeen:**
Corn Exchange,
Hadden Street,
Off Market Street.
- Accrington:**
*L. D. S. Hall,
Over 9, Church St.
- Airdrie:**
L. D. S. Hall,
40, Hallcraig Street.
- Barnsley:**
Arcade Buildings.
- Batley:**
*L. D. S. Hall,
Purwell Lane.
- Belfast:**
†Arcade Buildings,
122, Upper North St.
- Birmingham:**
L. D. S. Chapel,
23, Booth Street.
Handsworth.
Council Schools,
Stratford Road,
Sparkbrook.
- Blackburn:**
L. D. S. Hall,
Saving Bank Chambers,
Lord Street, West.
- Bolton:**
Corporation
Chambers.
- Bradford:**
L. D. S. Chapel,
Woodlands Street,
Off City Road.
- Brighton:**
105, Queen's Road.
- Bristol:**
L. D. S. Hall, Zion Rd.,
off Clarence Road.
- Burnley:**
L. D. S. Chapel,
1, Liverpool Road,
Rosegrove.
- Carlisle:**
L. D. S. Hall,
Scotch Street.
- Cheltenham-Stroud:**
Theosophical Hall,
St. Margaret's Ter.,
Off North Place,
Cheltenham.
- Clayton:**
*Central Hall.
- Derby:**
Unity Hall.
- Doncaster:**
*L. D. S. Hall,
Trafford Street.
- Dublin:**
†L. D. S. Hall,
8, Merrion Row.
- Eastwood:**
Library, Church St.
- Edinburgh:**
Ruskin House,
15, Windsor Street.
- Gainsborough:**
*L. D. S. Hall,
Curtis Yard.
- Gateshead:**
Westfield Hall,
Westfield Terrace.
- Glasgow:**
L. D. S. Hall,
4, Nelson Street.
- Gravesend:**
Freeborn Hall,
Peacock Street.
- Great Yarmouth:**
L. D. S. Hall,
33a, Regent Street.
- Grimsey:**
Thrift Hall,
Pasture Street.
- Halifax:**
*L. D. S. Hall,
35, Brinton Terrace,
Off Hansen Lane.
- Hucknall:**
*Byron Buildings.
- Hull:**
L. D. S. Chapel,
Wellington Lane, and
Berkeley Street.
- Hyde:**
L. D. S. Hall,
Reynolds Street.
- Kidderminster:**
L. D. S. Chapel,
Park Street.
- Leeds:**
*L. D. S. Hall,
5, Westfield Road.
- Leicester:**
All Saints' Open,
Great Central Street.
- Letchworth:**
Vasanta Hall,
Gernon Walk.
- Liverpool:**
L. D. S. Chapel,
301, Edge Lane.
- London:**
L. D. S. Chapel,
59, Clissold Rd., N.16.
Ravenslea Chapel,
149, Nightingale Lane
S.W.12.
Downham Fellowship
Club, between 29 & 30,
Arcus Rd., off Glenbow
Rd., Catford.
Ivy Hall,
Wellesley Road,
Gunnersbury, W.4.
- Loughborough:**
Adult School.
- Lowestoft:**
L. D. S. Hall,
20, Clapham Road.
- Luton:**
Dallow Road Hall,
Corner of Dallow and
Naseby Roads.
- Mansfield:**
39a, Albert Street.
- Manchester:**
L. D. S. Hall,
88, Clarendon Road,
C. on M.
- Merthyr Tydfil:**
L. D. S. Chapel,
Penyard Road.
- Middlesbrough:**
L. D. S. Hall,
21, Bottomly Street,
Off Linthorpe Road.
- Nelson:**
*L. D. S. Hall,
10, Hibson Road.
- Northampton:**
*L. D. S. Chapel,
89, St. Michael's Road.
- Nottingham:**
L. D. S. Hall,
8, Southwell Road.
- Norwich:**
L. D. S. Chapel,
60, Park Lane.
- Nuneaton:**
Masonic Hall.
- Oldham:**
L. D. S. Hall,
Neville Street.
- Plymouth:**
L. D. S. Hall,
34, Park Street,
Tavistock Road.
- Pontillanfraith:**
Enquire:
81, Brynteg Street.
- Preston, Lancs:**
L. D. S. Hall,
7, Lords Walk,
Off North Road.
- Rawmarsh:**
L. D. S. Hall,
Main Street.
- Rochdale:**
L. D. S. Chapel,
Lower Sherriff St.
- Sheffield:**
L. D. S. Chapel,
Corner of Ellesmere
and Lyons Roads.
- Shildon:**
*L. D. S. Hall,
100, Main Street.
- Skelton:**
Liberal Association
Hall, 13a, Queen's
Street, Redcar-on-Sea
- South Shields:**
L. D. S. Chapel,
98, Fowler Street.
- St. Albans:**
49, Spencer Street.
- Sunderland:**
L. D. S. Chapel,
18, Tunstall Road.
- Tipton, Wolverhampton:**
L. D. S. Hall,
Washington Building,
Berry Street.
- Varteg:**
Memorial Hall.
- West Hartlepool:**
L. D. S. Chapel,
7, Osborne Road.
- Wigan:**
*L and Y Station

‡—6.15 p.m.

*—6.00 p.m.

†—7.00 p.m.

‡—2.30 p.m.

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